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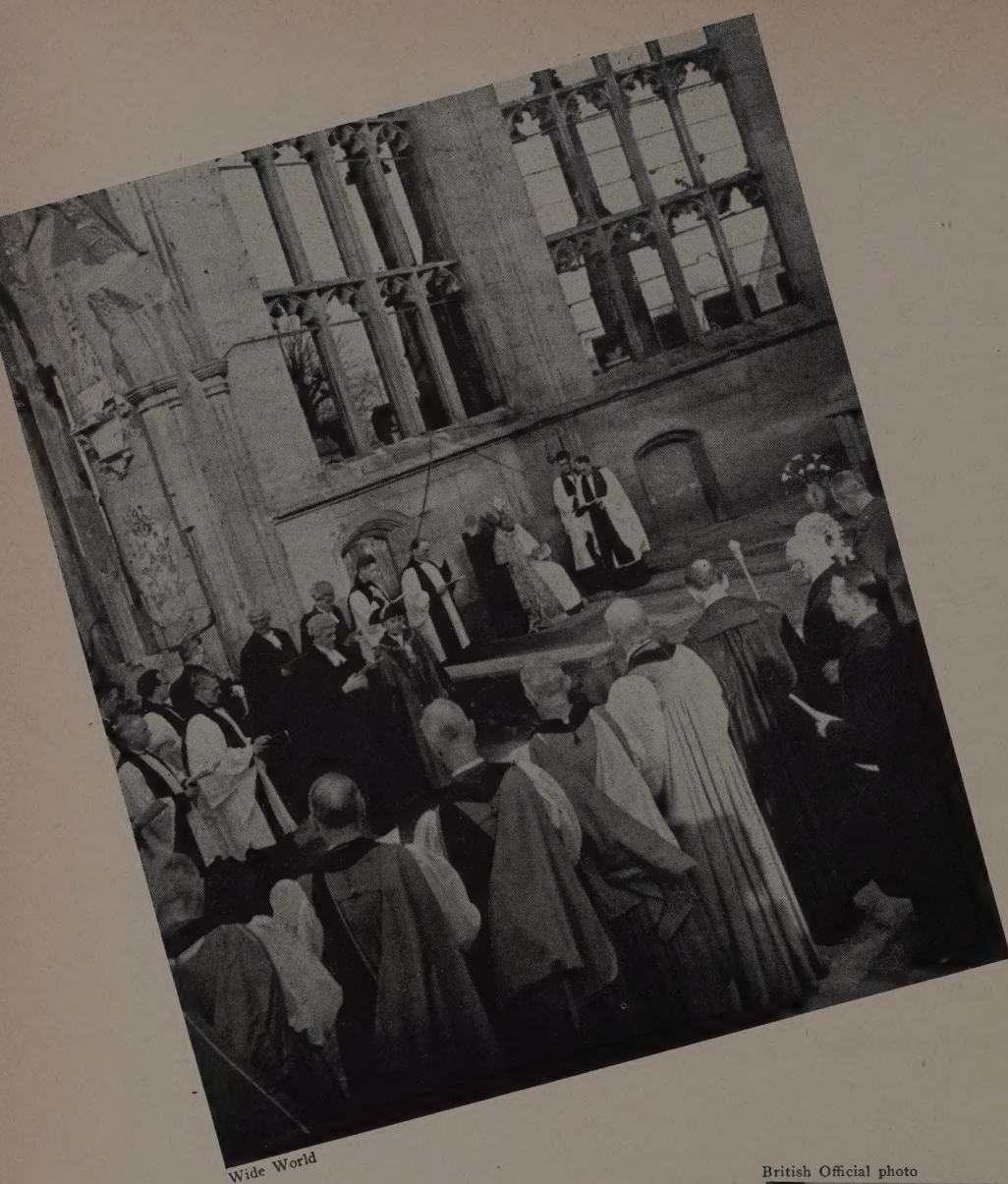


The children of China are among the worst victims of the war. The little street vendor pictured on the cover in the shadow of a barbed wire barricade gives ample evidence of this fact. Among the major beneficiaries of the Presiding Bishop's Fund for World Relief are the Chinese and Bishop Tucker's proposals to General Convention in Cleveland in October will call for a substantial increase in the Church's givings to China. Such increases are essential to carry forward the important work being done by our American and Chinese workers in Free China and to help them meet the tremendous increases in cost of living.

Do You Know--

1. What is the theme of the Triennial meeting of the women of the Church?
2. Who represented the Episcopal Church in the recent tour of WAC camps by clergy?
3. What special hospital work University of Minnesota Canterbury Club members are doing?
4. Which of China's thirteen Christian colleges under American auspices are most closely associated with the Episcopal Church?
5. The mountain people of what region the "Gospel Wagon" serves?
6. What kind of boys go to the Berkshire Farm School in Canaan, N. Y.?
7. What was Vanport City a year ago?

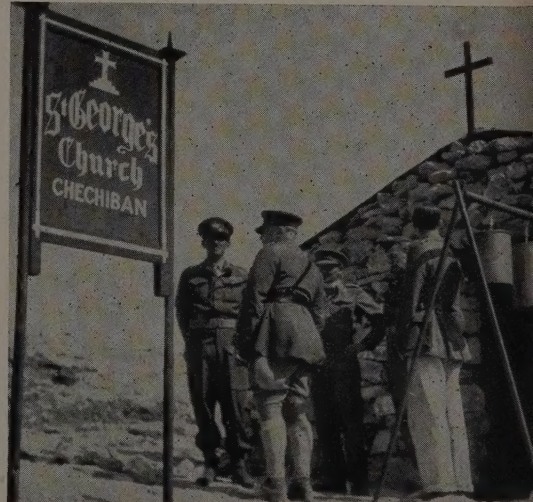
Answers on page 33.



Wide World

Amid the debris of the bomb-wrecked Cathedral of Coventry, in England, the Rt. Rev. Neville Vincent Gorton was recently enthroned as Bishop of Coventry. The new bishop is shown above in the Episcopal Chair, temporarily an oaken seat set on blocks of stone, during services following his enthronement. (Right) British General Wilson visits church built by Eighth Army men near Tmimi, in the Western Desert of Africa. The church, which will seat eighty persons, is made of rough desert stones and roofed with German-made corrugated iron. The windows are empty oil drums with the bottom knocked out. The pews are empty petrol cans and the bells are used shell cases.

British Official photo



War Suffering and God

H. ST. GEORGE TUCKER, D.D.

The Presiding Bishop

WAR always raises in an acute form the problem of the suffering of the innocent. We would doubtless agree that the calamities of war are due to man's sin. If those whose sins had brought about war were its victims, we would be less inclined to doubt the justice of Divine Providence or to raise the question as to whether there is any such thing as Providence. The penalties of war, however, seem always to be paid by those least responsible for its outbreak.

The Christian religion gives no philosophical solution to this problem of the suffering of the innocent. It presents to us an Innocent Sufferer, who in taking upon Himself the consequences of the sins of others became thereby the Saviour of the world. He met in His own life the most overwhelming obstacles to belief in God's love and care, but instead of being driven to doubt by them, He found in them a God-given opportunity to deliver men from the tyranny of sin.

The lesson of the Cross is not only that God uses man's suffering as a means to effect man's salvation. God was in Christ reconciling the world unto Himself. This means that God takes our suffering unto Himself, bears it with us and for us. The revelation is not that of God inflicting pain or permitting suffering, but of God sharing in suffering and seeking through it to redeem His children.

The world without God would be a world without hope. A God who created such a world and placed us at its mercy while Himself standing apart from it, would rouse us to resentment. It would be impossible for us to call Him Father, even though now and then we saw Him intervening to rescue us from some of its evils.



Ewing Galloway photo

The War Bereaved

ALMIGHTY GOD, who didst offer Thine only Son to be made perfect through suffering, and to win our salvation by enduring the cross; sustain with Thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray Thee, the pain of their bereavement, that knowing their loss to be the price of our freedom, they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that we may highly resolve that these dead shall not have died in vain, and that out of the agony of the present hour there may arise a new and better world in which Thy will shall rule, to the honor of Thy Son our Saviour Jesus Christ. Amen.

Authorized by the Presiding Bishop.

But when through Christ we see that God is in His world, working through it, sharing with us its evils, and calling upon us to join with Him in transforming them into opportunities for doing love's work, then we become able not only to resign ourselves to suffering with the courage of despair, but rather to rejoice in the privilege of suffering with Him who gave Himself for us. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. . . . Fear ye not therefore, ye are of more value than many sparrows."

Suffering does not then mean that God has forgotten us. "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" Among the things which He gives us is the privilege of suffering with Christ, of filling up, as St. Paul expresses it, that which is behind the afflictions of Christ, that we may share with Him the joy of redeeming the world through sacrifice.

The world in which God has placed us will seem unfeeling and relentless until we learn from Christ that God is ever coming to us through its sorrows and its sufferings, inviting us to share them with Him that in so doing we may help to save it. "The whole creation groaneth and travaileth in pain together until now," but the Father is revealing Himself to us through this travail and sharing it with us. "The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."



China Colleges Train Leaders for Future

A SHINING sun is the emblem on the Chinese flag, symbol of the new China which begins to show with increasing brightness in spite of skies still overcast. Like twelve smaller suns are the twelve Christian colleges now scattered about free China, shining brightly and shedding their light around them, notwithstanding the all but insuperable hardships and dangers their staffs and students have to endure.

Secure and peaceful on their eastern campuses, from Peking to Canton, they were training thousands of China's picked young men and women when bombs began to fall, in 1937, and not

a few people thought that the colleges would be annihilated. Some of the buildings were destroyed; some of the trains on which the students were fleeing to the West were bombed; but in the midst of all the terror and uncertainty, the colleges packed up and journeyed west, taking along what books and laboratory supplies and equipment they could. The Cheeloo medical school faculty in Tsinan rushed their students off by train, remaining behind to keep the hospital running. They heard that the train was bombed, and did not learn for days that the students had escaped. The president of Ginling College in Nank-

ing, Dr. Wu Yi-fang, left that city by the last train, having sent the girls safely out of danger before then.

The college of chief interest to Episcopal Church people is Hua Chung, normally in Hankow, central China, now away over in the Southwest at Hsichow, near the Burma border. Four other groups coöperate in maintaining the college: Yale-in-China, the Reformed Church in the United States, English Methodists and the London Missionary Society. Head of Hua Chung is Francis Cho Min Wei, one of China's notable leaders, distinguished and beloved in China and the United States and England. He has declined offers of ambassadorships, to remain with the college. He and his faculty and students are now undernourished and threadbare, at the beginning of China's seventh year of war.

Each of these Christian colleges has its own board of directors or trustees, and these boards, for their mutual strength and coöperation, have organized a central group known as "Associated Boards for Christian Colleges in China," with headquarters at 150 Fifth Avenue, New York. Another Christian college is the well-known St. John's, Shanghai, associated with but not officially represented on the Associated Boards.

Each college is a story in itself, with a history of small but hopeful beginnings in pioneer days with foreigners completely in charge. Now, the extent of Chinese leadership is one evidence of their success; all the presidents and most of the faculty members are Chinese. Yenching's official president is a foreigner, Dr. Leighton Stuart, but he is interned and the acting college head is Chinese. Ever since the oldest of the colleges, Cheeloo, was started in 1864, the work has gone on, through civil uprisings, famine, flood, revolution and world war. The handful of students who made up the first classes have grown in number until the total for the thirteen colleges (including St. John's) was 6,424 in 1936-37, and 9,340 at the beginning of the current year. The colleges have enrolled children and grandchildren of their early students. The alumni organizations have given buildings, scholarships and other valuable support to show their appreciation of what the colleges have

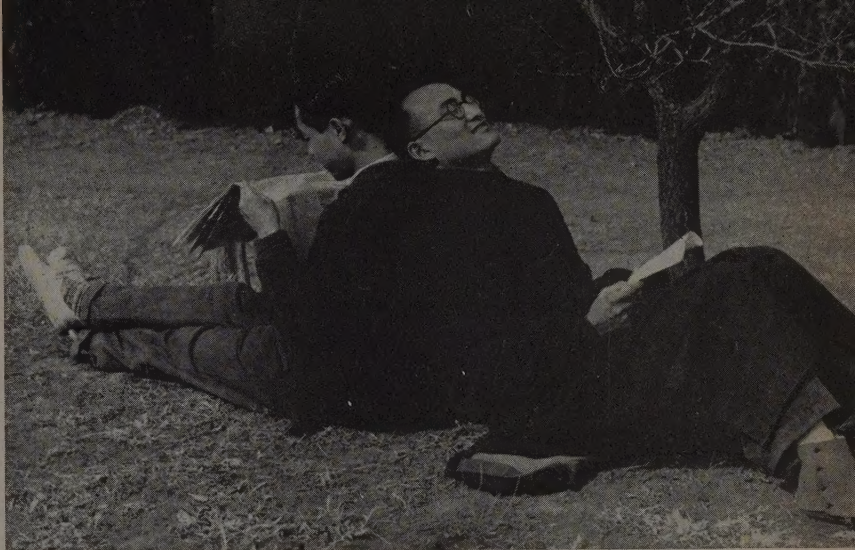
done. From the graduates have come clergy, educators, physicians, engineers and leaders in every profession; also statesmen, magistrates, ambassadors, government experts in agriculture, forestry, flood control, public health and finance. Not least in importance are the graduates who as fathers and mothers are bringing up their children in Christian homes.

Besides the academic work the colleges have initiated and maintained an extraordinary lot of community services, such as the introduction of new fruits and drought-resistant grains, in earlier years. At present, during the war, to help in developing new resources, they are working on such projects as improved techniques in tea production, finding new and better varieties of wheat, preserving fruit, creating dyestuffs from native herbs, perfecting new machines and new processes needed for small industries developed by the Industrial Coöperatives, or making surveys of forest and mineral resources in the Tibetan borderland, recently remote but now almost on the edge of the college campuses.

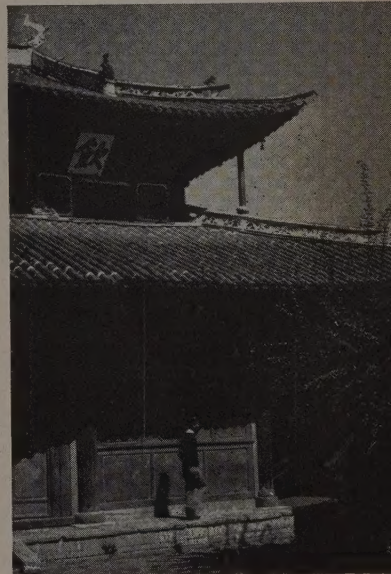
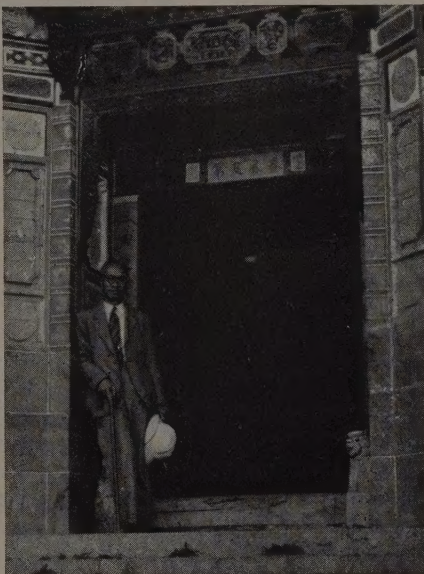
"In war," states the current bulletin of the Associated Boards, "the Christian colleges have rendered distinguished service; in peace they will be even more important. There must be strong leadership in the new world, and strong bonds of understanding to link nations together for creative enterprises in the post-war world. The meeting of these needs is and will be a major function of the colleges. They have been preeminent in war; they shall lead China towards a lasting peace."

• • •

In the midst of carrying on the war the Chinese government has taken time to send a check to several faculty members of Hua Chung College, Hsichow, including Mrs. E. P. Miller and Mr. John Coe of the Episcopal Church, and President Francis Wei, who is also a churchman. Received from General Chiang as president of the Executive Yuan, the gift is in recognition of long service to China. Mrs. Miller is now in the United States. Dr. Wei writes, "Everybody feels confident that we shall be able to continue our work here without interruption."

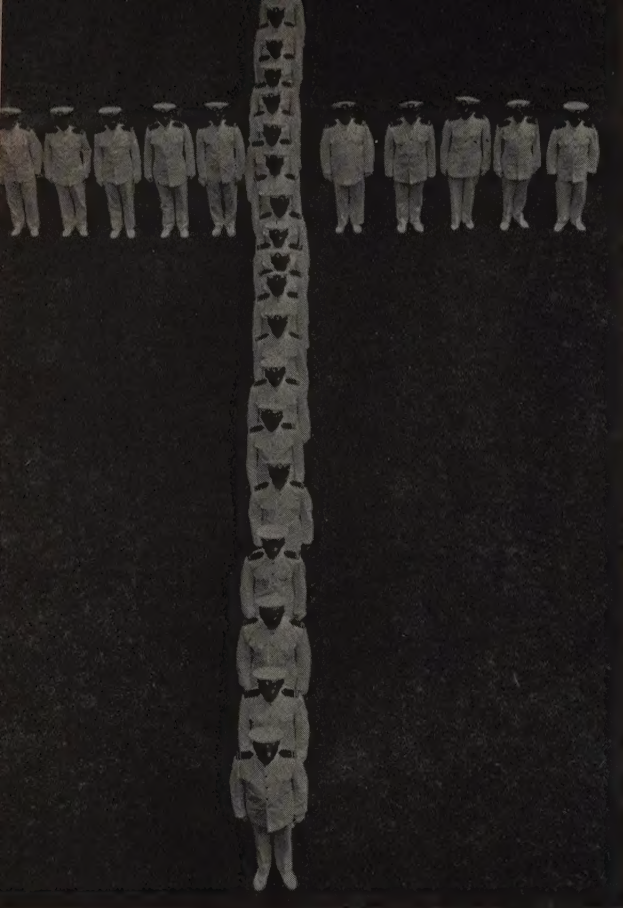


Since coöperation is the keynote of so much college activity in China, it naturally extends to moments of leisure also, as shown by the serene enjoyment of these two young staff men at Cheeloo University. Founded in 1864, Cheeloo is said to be the oldest Christian college in China. Its work is now carried on chiefly in far western free China, at Chengtu, with 360 students. A fine hospital was part of its medical school in the East.



Dr. Francis Wei, president of the Hua Chung College, stands (left) in the entrance of one of the old temples now housing the college in Hsichow. Right, a corner of the temple used as chapel. The old temple idols are shrouded in blue cloth. Lights and flowers surround the cross on the Christian altar. Below, "This hurts me more than it hurts you," howls baby, being vaccinated in community service of West China University.





Navy Chaplains

RECEIVE SPECIAL COURSES A



Official U. S. Navy Photos

(Left) Navy men in white form a cross at graduation exercises. (Above) Conditioning time for clerics in Chaplains' School at Williamsburg, Va. (Below) Navy Chaplain Donald B. Aldrich, rector on leave from the Church of the Ascension, New York, is a graduate of Williamsburg School

EARLY morning devotionals . . . "Mess gear" formation for meals. . . Drilling under an open sky. Long hours of medical examinations . . . The study of complicated Navy lingo.

It was moving day for Chaplain Tom Jones and he recalled with a smile the many things which lingered in his thoughts as he wound up ten weeks of training in America's only Naval Chaplains' School, located on the campus of the College of William and Mary in historic old Williamsburg, Virginia.

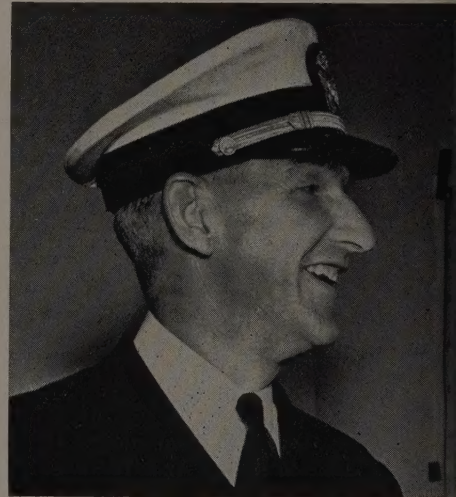
Chaplain Jones, USNR, liked to recall the story of his training, but it wasn't just the story of Chaplain Jones. It could well be that of Rabbi Bernstein of Portland, Ore., or Father O'Hara of Worcester, Mass., or Chaplain Reid of San Antonio, Texas. These ministers, and dozens of others could tell a similar story.

A few weeks ago, Chaplain Jones was assistant rector of an Episcopal church in Pennsylvania. It was his

first parish after he was graduated from the General Theological Seminary in New York. It was a good parish, too, and Chaplain Jones was proud and happy in the work he was doing there. But he had the feeling that he could be useful to his country in another capacity.

So the 26-year-old priest received an appointment as a Navy Chaplain and turned his attention to the Navy. He had had a hard time of it at first—particularly getting acquainted with the Navy's terminology. Chaplain Jones kept on packing while he let his thoughts wander to the weeks gone by.

The little broomstick in the corner of the room reminded the Chaplain of practice in first aid and that a broomstick makes a fine emergency splint. He recalled the first time he went down in a cargo net, wearing a kapoc life jacket. Arms folded, he jumped from a 30-foot elevation, feet first, afterward swimming through burning oil on the surface and climbing into a life raft.



The notebook on the desk had to have a place in the packing, too. It contained lectures on pay accounts, naval etiquette and terminology, reading reports, public speaking and many other subjects which Chaplains use in their daily work.

Go "In Training"

WILLIAMSBURG, VA., SCHOOL



(Above) Capt. Robert D. Workman, U.S.N., Chief of Chaplains chats with Lt. Comdr. Merritt F. Williams, U.S.N., a member of the faculty of Chaplain's School at Williamsburg. (Right) Navy Chaplains at ceremonies for commissioning new School. (Below) Capt. C. A. Neyman, Chaplain Corps.



Where was the Chaplain going? He didn't know. He might be assigned to a Navy Relief Office, where he would interview and aid the widows and orphans of deceased servicemen. He might be assigned to a naval hospital, where he would take care of the

wounded and the maladjusted.

In any of these assignments, his religious duties would include conducting divine services, baptisms, marriages, funerals, organizing Sunday schools and religious instruction, visiting the sick and imprisoned, and holding religious conferences and consultations.

Besides that, Chaplain Jones might have innumerable miscellaneous duties—supervision of ship or station libraries, correspondence with relatives of personnel, assistance with educational, athletic and recreational activities, supervision of sightseeing parties, entertainments, editorship of the ship or station paper, Navy Relief work and work with social and welfare organizations ashore.

Happy? Sure, the Chaplain was happy. Chaplain Jones knew that, on land or sea, he would conduct divine services for "men who go to church, not because of the admiring eyes of sweethearts or in compliance with the admonitions of mothers, but for the

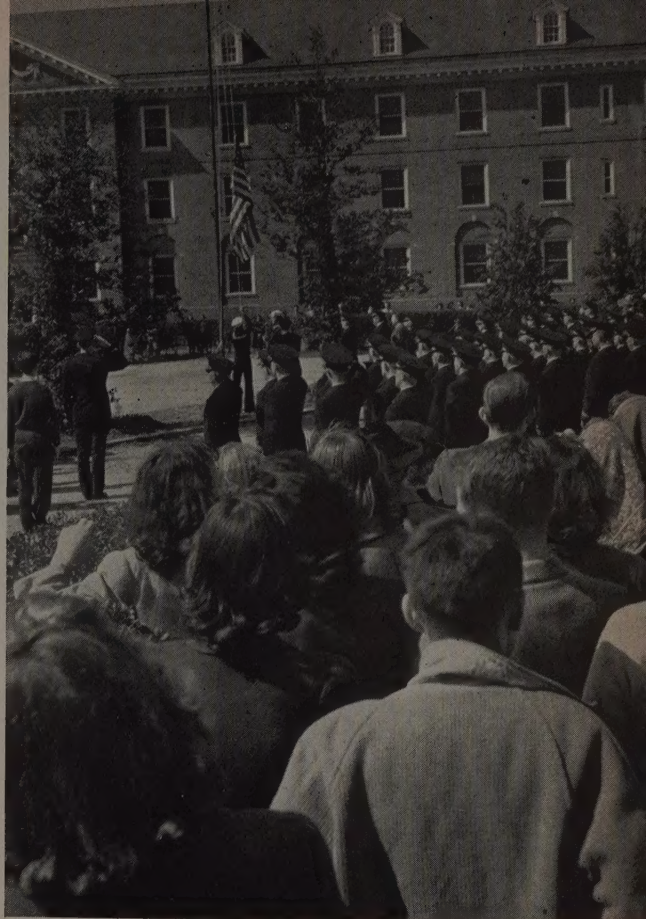
primary purpose of worshipping Almighty God without fan and fanfare."

Chaplain Jones knew then the meaning of the Navy Chaplains' motto—"To bring men to God and God to men—in the Navy way."

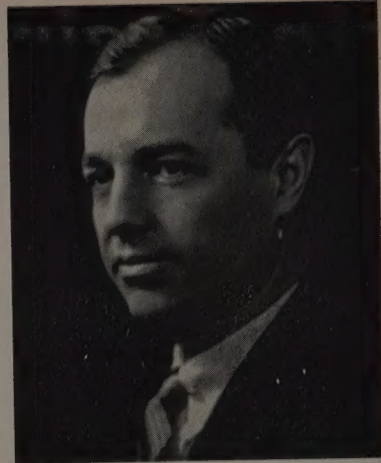
Now nearly a year and a half old, the Navy Chaplain's School was originally organized in Norfolk, Va., but was moved to Williamsburg last March. Episcopal clergy have been graduated as Navy Chaplains from this school since it was opened in February, 1942.

The basic purpose of the training course which Chaplain Jones and scores of his fellow students have been through has been described as that of helping clergymen to "take off their civilian shoes and put on their running spikes."

Among the instructors there who have come from sea duty is Lieut. Merritt F. Williams, USNR, a former Canon at the Cathedral of SS. Peter and Paul in Washington, and a survivor of the aircraft carrier *Wasp*.



Press Assoc.



Among speakers at the Triennial will be: H. P. Van Dusen, Union Seminary, "The Church in Asia and Latin America." Stephen F. Bayne, Jr., chaplain, Columbia University, "Spiritual Resources." Charles P. Taft, Cincinnati, "The American Scene."

Churchwomen Study World Issues

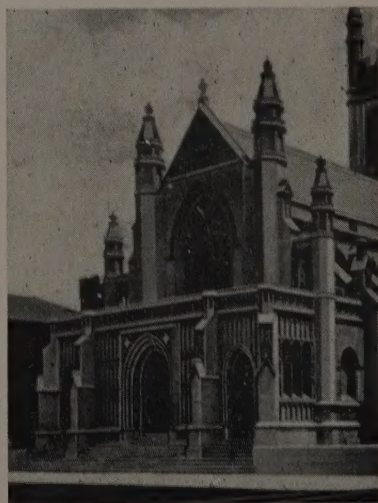
TO HOLD TRIENNIAL, CLEVELAND, OCT. 2-9

GOD'S Gift and Our Task is the theme under which the churchwomen who gather for their Triennial Meeting in Cleveland, Ohio, Oct. 2-9, will consider such urgent subjects as: Christians and the World Order. The American Scene: What should be the role of churchwomen in developing a more Christian America? The Church in Europe. The Church in Asia and Latin America. The Missionary Enterprise in the Postwar World. Preparation for Leadership. Spiritual Resources. The policies and programs for the work of women in the Church during the next three years will be largely influenced by these discussions.

One of China's leading citizens, Dr. Wu Yi-fang, is to make the chief address, on Christians and World Order. She is a woman quite without a peer in Chinese educational circles and unrivalled in her international experiences. She is president of Ginling College (see page 6). Her Ph.D. is from the University of Michigan. She is one of five presidents of the national People's Political Council of China. In 1936 she was a delegate to the International

Congress of Women in Chicago and to the Harvard Tercentenary. In 1938 she was head of the remarkable Chinese delegation to the international missionary conference in Madras. She was one of three women attending the conference on post-war reconstruction,

Entrance to Trinity Cathedral, Cleveland, where Dr. Chester B. Emerson is dean.



called by the Federal Council in Princeton, last July.

Among those who will make addresses or lead panel discussions are Charles P. Taft of Cincinnati, Mrs. Stephen K. Mahon of Toledo, who is a national director of the Girls' Friendly Society, Henry P. Van Dusen, educator and author, professor at Union Theological Seminary, New York, Samuel McCrea Cavert, general secretary of the Federal Council of Churches, Stephen Bayne, chaplain at Columbia University.

Among the program events, the roll call by dioceses, though in a sense only a bit of official routine, never fails to emphasize the wide range and representative character of the gathering as women from every section of the country respond, New England, deep South, Pacific Coast, Northwest and Midwest, white and Negro and Indian, together with delegates from countries overseas where the Episcopal Church has missionary work.

The early service at which the United Thank Offering is presented is a high point of the Triennial. Twelve

Will Defer Presbyterian Unity Action

GENERAL Convention will not be asked by its Joint Commission on Approaches to Unity to take any action regarding the "Basic Principles" which have been drawn up by a group representing the Episcopal Church and the northern Presbyterian Church, looking toward unity. The Commission is issuing a majority and a minority report to General Convention and will recommend that any plan for such union be referred to a Lambeth Conference for consideration and advice before being submitted to a General Convention for final action. The Commission will ask General Convention to continue the Commission and to direct it to continue negotiations with the Presbyterians.

The Lambeth Conference is a gathering of all bishops of the Anglican Communion, which has been held approximately every ten years since 1867, meeting in Lambeth Palace, the official residence of the Archbishop of Canterbury. The eighth Lambeth Conference was scheduled for 1940 and postponed by the war. No future date has been set for it. Its function is not legislative but rather for conference and advice regarding Church matters of general significance.

In Cleveland, looking toward General Convention which meets there October 2-9, restrictions are still stringent as to housing and transportation. It is earnestly recommended by all authorities that attendance be re-

stricted to essential people.

Because of the smaller attendance, and the smaller number of people who will be able to make first-hand reports afterward, dioceses and parishes are making careful plans to spread reports of its action as widely as possible. National Council will have immediate summaries and news of convention decisions, including a post-convention issue (November) of FORTH.

That FORTH boosts contributions for missionary work is confirmed by the Rev. Samuel A. Budde, rector of St. John's Church in Waterbury, Conn., who writes: "I believe that our small investment in FORTH has helped our missionary giving substantially."

sectional conferences, led by members of the national executive board, meet simultaneously in order that smaller groups may give more opportunity for general discussion. A Joint Session with the General Convention is part of the program. Business sessions provide for action on the United Thank Offering budget, for elections and other essential matters.

Continuation Conferences, held on two days toward the end of the meeting, are to be concerned with ways and means of putting the Triennial theme into action in parishes and missions, and to discuss program planning and leadership training; a Continuation Committee will gather up the suggestions from these conferences.

Miss Margaret I. Marston, executive secretary, in sending a letter to each of the delegates, writes in conclusion: "As we prepare for the Triennial of 1943, called to meet in the midst of one of the world's greatest tragedies, let us make an act of faith in the sovereignty of God, and an act of penitence for our share in the guilt of the world. Then we shall be ready as we gather together in Cleveland to face our responsibilities."

Triennial—Information Please

What is the Triennial? A meeting of churchwomen representing the women of all parishes and missions in the Episcopal Church.

When and where? Cleveland, Ohio, Oct. 2-9, in the Hotel Statler.

What is its purpose? To consider some of the major world-wide issues of today and the role of churchwomen in relation to them; to develop policies and programs based on this consideration; and to take action on such official matters as the United Thank Offering budget and elections.

What is the United Thank Offering? An offering from the women of the Church, over and above their regular contributions through the parishes, presented every three years and used largely for training and supporting women missionaries.

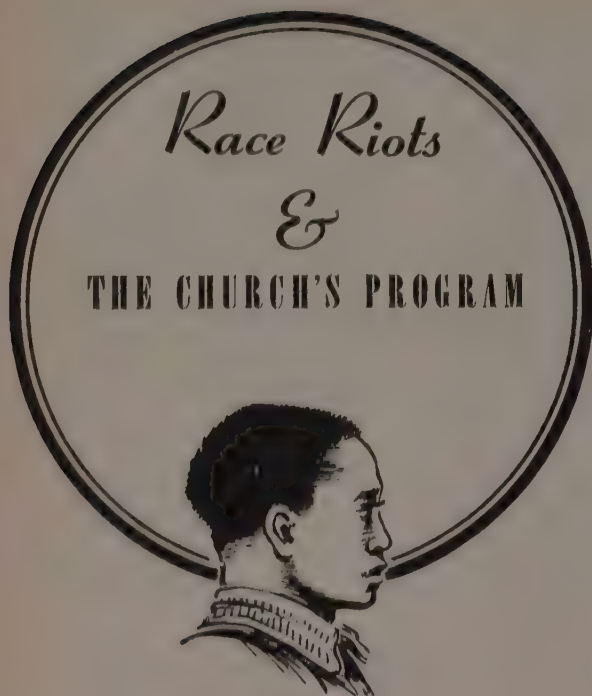
What elections are held at the Triennial? Eight members for the national executive board of the Woman's Aux-

iliary are elected, and four women are nominated to General Convention for election to the National Council.

How are the delegates to the Triennial chosen? Each diocesan and missionary district branch of the Woman's Auxiliary, including overseas branches such as Brazil, Cuba, and so on, is entitled to five delegates.

How large is the attendance? As there are about 110 branches, there could be more than 500 delegates, but as full attendance from the overseas districts is rarely possible the total averages 450. More than 5,000 visitors have been present at past Triennials but travel and hotel restrictions will prevent this, this year.

Who presides? A presiding officer and an assistant presiding officer are elected in advance by the national executive board. Mrs. Edwin Allen Stebbins of Rochester, N. Y., will preside in Cleveland, with Mrs. W. L. Van Schaick of La Jolla, Calif., as assistant.



RACE RIOTS IN DETROIT screams a newspaper headline and back of that headline is much more than the story of clashes between whites and Negroes. The story behind the headline is related to what Herbert Agar calls the "central moral problem of this war" and he adds that the war would not have happened "if we (all of us) had served more faithfully the ideas on which our civilization rests."

These are Christian ideas and ideals that the Church is called upon to proclaim anew in what the Presiding Bishop terms a Christian Offensive which he proposes General Convention launch this fall.

The Home Front looms large in this Offensive and one of the dominant Home opportunities which the Presiding Bishop has in mind is with the Negro race. It includes thirteen million souls, four out of five of them still living in the South; most of them in rural areas. Among these 13,000,000 Americans, only 5,000,000 are reported as having religious affiliation of any kind.

Not since the Civil War has the Negro's cause been of greater significance than today. Partial recognition has come to him in industry, in education, in government, and in other lines of endeavor. The Church, too, has long been interested in the Negro and has made progress, though slowly, in its work with him. Today there are 63,000 Negro communicants of our Church in the United

States but by far the largest portion of these—59,000—are in cities whereas the bulk of the Negro population is in the rural sections.

Therein lies the Church's opportunity: we must develop the Church's Negro congregations especially in rural sections; must build new and better church buildings; must better equip existing churches and must provide trained Negro leadership for these churches. In the new missionary program which the Presiding Bishop envisions in the immediate future there is a comparatively large place for expansion of our Negro work, chiefly on a coöperative basis with those dioceses where Negro population centers.

There is ample reason to believe this program can and will be successful. For, in spite of failures and slow progress, the Episcopal Church has shown a genius for work with the Negro, given the proper financial support and trained leadership. The best work has been done where church and school have been combined and where the program has reached out into the community with recreational, parents' clubs, and health and similar work.

Our most striking work with the Negroes is found in the nine institutions of the American Church Institute for Negroes, comprising six normal and industrial schools, one college, a student center and the Bishop Payne Divinity School in Virginia where a majority of our Negro clergy have been trained. The success of the Institute's work is due to a definite program, carefully conceived and efficiently carried out.

Such a program is that proposed in connection with the new missionary objective which the Presiding Bishop will recommend to General Convention. With dioceses and National Church working together, the work can go forward with a more aggressive and more productive ministry among the Negro people.

A start already has been made in the appointment of a secretary for Negro work on the National Council's Home Department staff. A bi-racial committee has been named to function as a board of strategy for the expanded program and careful planning in coöperation with our bishops is under way.

The next few years are strategic in relation to the whole future of the Negro race and the American scene. Race riots such as those which have occurred recently may well be avoided if the Church performs her task, a task which includes not alone evangelistic educational and social work with the Negro but an intensified work with our white population as well. As one Church leader has said: "The field of opportunity with the Negro race is absolutely unlimited. We cannot wait a day longer in seizing upon this opportunity."

Light, Heat and Smoke

There is a saying in the Orient that almost every foreigner works either for the British and American Tobacco Company, and sells smoke; or he works for the Standard Oil Company, and sells heat; or he is a Christian missionary and he deals in light.

Scarlett O'Hara in Baguio

In Baguio, the capital of the Mountain Province where some of the richest gold mines in the world are found, the original inhabitants are Igorots. They wear very little in the way of clothing — only a loincloth or a little skirt. Yet civilization has reached these people, and I have seen these Igorots coming up out of the gold mines on payday, calling taxicabs, and driving to the movies to see "Gone with the Wind." They can tell you all about Scarlett O'Hara in Baguio. They think that life in America is lived as Clark Gable lives it in the movies. But many people in this country think that life in the South Sea Islands is lived as Miss Dorothy Lamour lives it in the movies, so it is about fifty-fifty.

Dog vs. Cheese

Some Igorots are fond of eating dog flesh. Some people dislike this feature of the Igorot diet, but the Igorots do not like some of our foods either. Many Igorots, in common with other Orientals, do not see how we can possibly eat cheese.

From Bring Your Brother with You, new Philippines booklet by the Rev. E. G. Mullen.

The congregation of Calvary Church, Conshohocken, Pa., memorialized George Washington recently by sending a gift of money to the Presiding Bishop's Fund for World Relief. Valley Forge is just ten miles west of Conshohocken, and the gift was sent, according to the Rev. Stanley R. West, Calvary's rector, "in grateful memory of George Washington and his ragged and hungry troops who, at Valley Forge, 165 years ago were suffering for the cause of freedom and human rights."

The Chinese areas controlled by guerrillas are said to be known as the Land of Five Withouts: without beggars, without opium, without corruption, without prostitution, and without unjust taxes. "And," George Uhlmann adds, in the *Far Eastern Survey*, "without any fuss. In spite of poverty and almost without help from outside, they are accomplishing a double task, holding the invader in check and giving the people new ideals of social justice and progress."



Press Photo

Robert Porter Patterson



Official WAC Photo

Major Margaret D. Craighill

CHURCHMEN in the NEWS

PLAYING a leading role in directing the nation's military policies today is Churchman Robert Porter Patterson, Undersecretary of War, and right-hand man to Secretary of War Henry Stimson.

His manifold duties include supervising the procuring of all military supplies, directing the manufacture and production of all such supplies needed by the War Department, the purchase, lease and sale of real estate required for military business and the issuance of permits for the construction of bridges and cables. He is the Army member of the Army-Navy Munitions Commission.

Born in Glens Falls, N. Y., in 1891, Secretary Patterson was graduated from Union College and from the Harvard Law School. He practiced law in New York State for several years and was appointed judge of the U. S. Circuit Court of Appeals in 1939. In World War I he served overseas as a major and was awarded the Distinguished Service Cross for "extraordinary heroism in action."

ANOTHER Episcopalian helping on the home front is Major Margaret D. Craighill, cousin of Bishop Lloyd R. Craighill of Anking, China, who is the first woman member of the Medical Corps of the United States Army. Recently appointed to the Medical Corps' Department of Preventive Medicine, Major Craighill will act as liaison officer between the Surgeon General's office and the Women's Army Auxiliary Corps.

With an M.D. degree from Johns Hopkins, Major Craighill practiced medicine in Greenwich, Conn., for thirteen years, specializing in gynecology and obstetrics. Then she joined the staff of the Woman's Medical College in Philadelphia as Dean and Executive Director where, in addition to the direction of the Medical School, her work included the supervision of an affiliated 200-bed hospital and school of nursing. This post she held until she was sworn in as a member of the Army Medical Corps in May.

Because of the war, organized sports and recreation were discontinued at Paaullo, Hawaii. The Rev. W. Arthur Roberts, of St. Columba's Mission in this plantation community, organized a committee which started a softball league with four teams for girls, four for boys, and five for older men, the young people paying 25 cents for mem-

bership, and the men \$1 a year. Every team has Filipino, Japanese, Portuguese and part-Hawaiian players.

At two other places, southeast along the coast, Mr. Roberts has helped to reorganize the Boy Scouts who were disbanded and he conducts classes in religious teaching for them.



Canon Leslie Dunton and Miss Caroline Hines peruse *The Shipbuilder* which proclaims to the world, "Vanport Takes Limelight." Miss Hines is a U. T. O. Worker at the University of Oregon.

LESS than a year ago Vanport City, Oregon, a suburb of Portland, was seven acres over a square mile of swamp land. Today it has blossomed into what is reputed to be the world's largest war housing project in a space equivalent to a section thirty by fifteen city blocks.

Now this modern city, streamlined by the Federal Project Housing Authority at a cost of \$27,000,000 and managed by the Portland Housing Authority to fit the needs of nearly 40,000 persons, is fast becoming the Beaver State's second largest city.

Its people live in shifts—daylight, swing and graveyard—for every breadwinner is a part of the war production of this area. On the project are 718 apartment buildings, each of which houses fourteen families. The apartments vary in size according to the number of persons in the family. For example, the Knudsons from Minnesota have two children so they are allotted two rooms, and the rent varies accordingly, averaging \$9.50 per week per family including light, water, heat and garbage service as well as basic furnishings.

Five elementary schools serve Vanport's junior population of more than 20,000, 9,000 of whom are of school age. And first aid stations, a 250-bed

Vanport City Is Beaver

CHURCH BUSY IN FORMER SWAMP WHICH IS

hospital, six recreation centers, three fire stations, and a 24-hour movie are further attractions which have brought together these war workers from every section of the country.

A native Oregonian is as rare here as a native New Yorker is in New York. A recent survey showed that the town has Episcopal families from Alaska, Montana, Minnesota, Idaho, Nebraska, Georgia, Illinois and Iowa. Of Vanport's entire population approximately two-thirds come from the Middle West while the rest originated in New York and the South.

To make provision for the religious life of the people in the temporary housing areas adjacent to Portland was one of the first problems confronting the authorities. This need has now been met by the setting up of the United Church Ministry to Defense Communities.

Several Protestant denominations are coöperating with this group including the Northern Baptist, Congregational, Lutheran, Presbyterian, Disciples of Christ, Episcopal, Methodist, Evangelical and the United Brethren, with the way open for others who de-

sire to join. Although not a part, the priests in residence of the Roman Catholic Church have shown a co-operative spirit by recognizing the United Church Ministry and referring people to its services.

Among those prominent in the initial planning were Bishop Benjamin D. Dagwell of Oregon and the Rev. Lansing Kempton, rector of Trinity Episcopal Church in Portland. As the work progressed the Rev. Leslie Dunton was placed in charge of the Episcopal work in the defense housing areas and appointed a Canon of St. Stephen's Cathedral. The work of the Church in this field was made possible by a grant of \$2400 a year from the National Council.

Establishing his residence in Vanport City, largest of the projects in the Portland area, Canon Dunton not only ministers to Episcopalians, but participates in the active program of the United Church Ministry. At present Lutheran, Baptist, Presbyterian, Episcopal and Methodist resident representatives are coördinated in a program which includes a Sunday school, regular Church services on Sunday, a week-

Scores of children watching a parade on an Oregon street. These are part of Vanport's potential Church school membership. More than 20,000 such young people live in one of Portland's housing projects.



State's "Boom Town"

BECOMING OREGON'S SECOND LARGEST CITY

day educational program through the public schools, adult Bible classes, young people's fellowship, women's fellowship groups, pastoral calling, and a unique service of personal counseling.

The problem of counselling already referred to plays an important part in the work of the minister. Frequently in front of the Post Office which serves as the social center of the Vanport community, the attire of the Church is recognized and Canon Dunton is sought:

"Is there a nursery school here?"

"I have a sick husband in a Portland hospital, how do I get there?"

"Has it ever stopped raining in Oregon?"

"Where is the ration board?"

The sign on his board reading "United Church Ministry, Protestant, Counselling Center, Canon Leslie Dunton, Priest," has brought many needs to his attention. A frantic mother wants to know what to do with a sick child late at night; a seventeen-year-old girl wonders if she should marry a nineteen-year-old soldier in Texas. This provides not only an opportunity for

serving immediate needs but gives a contact for increasing interest in and knowledge of the Church.

A hundred thousand persons, many of whom are Episcopalians, make up this problem which the housing authorities have recognized and asked the churches to face. It is a situation complicated by the helter-skelter mixing of individuals from every geographical location, from every cultural division and from varying financial levels. A boom town spirit is often present where a previously unknown income is so quickly gained. This transient psychology, crowded living conditions and the frequent working of both parents, create factors which tend to disorganize family life. To minister to the spiritual needs of the people, sponsor Christian education for boys, girls, youths and adults in war industrial communities deserves A-1 priority and is one of the wartime concerns of the Church. The newness of their adopted home, and the feeling of temporary residence make the back home community seem even farther away than it really is. Too frequently one picks up the comment, "We belong to the Epis-

A typical boom city scene showing a housing project under construction. Here are 718 buildings, most of which have fourteen apartments, and 180 utility buildings, which include washing machines, laundry trays, and a heating plant for the thousands of war workers.



Men and women spent part of their lunch period in prayer at 5:30 a. m. Easter morning in the Kaiser Shipbuilding Corporation. The Church's message is real whether in Cathedral or shipyard.

copal Church in Iowa, (or New York or Georgia) but we aren't members in Oregon." Of course, the proverbial rain plays a part, too. A native of Arkansas very philosophically expressed herself, "It rains all the time, but still it never floods."

The warmth and strength of Christian fellowship provided by the Church helps these people establish a happy, normal family life amid the turmoil of a town turning out war materials.

The Open Door

"To dwell on blaming others for what has happened, however much it may have been their fault, is to do yourself a harm which the others could not have done to you. Others can hurt you only if you help them to do so. Nothing can happen to you unless it happens in you; and in the inner citadel of your soul nothing can touch you unless you let it. Physical things may happen through no fault of your own, but not emotional things, not spiritual things. . . . Your life depends upon your making the choice. You must take the initiative. No one can do it for you. It is your responsibility and yours alone."

This is advice given to "Paul," the hero of the Rev. Dr. Floyd Van Keuren's story, *The Open Door*, published by Harper. Crippled and ridiculed, lacking trust in the one human being who loved him most, mentally and spiritually paralyzed by pride and consumed by self-pity, Paul is gradually won to faith in the Man on the Cross, ponders His words, and helps others to turn to Him.

YOUNG "polio" patients of Sister Kenney at the Sheltering Arms in Minneapolis, are finding that among the things they look forward to most these days are the visits from volunteer Episcopal students from the nearby University of Minnesota. This work is just one of the many constructive chores being done today by members of the University's Canterbury Club.

Organized only two and a half years ago when the present chaplain, the Rev. Lloyd W. Clarke, began his work at Minnesota, the Club now has nearly 200 students participating in its various activities. At present there are two chapters: one for students from out-of-town, called the Trinity Chapter, and one for local residents called the Twin City Chapter. The over-all administration is through the Canterbury Cabinet, composed of the officers of the two branches, the Chaplain, the Chaplain's Assistant and two faculty advisers.

"Canterburyites" Serv

MEMBERS AT UNIVERSITY OF MINNESOTA

Among the religious activities sponsored by the Club are a mid-week Holy Communion service at the University Chapel and attendance at the Sunday services at Holy Trinity and St. Timothy's, the two churches nearest the campus and under the chaplain's charge. On Sunday evenings Trinity Canterbury Club conducts Evensong at Holy Trinity as a regular part of its program. This spring the Canterbury Club Choir participated in the Univer-

sity Choir Festival singing characteristic Anglican hymns, chants and anthems.

An Every Member Canvass was conducted by the Club this past year for the first time. Twenty-five volunteers visited 178 Episcopalians to give them a personal story of the Club's activities and to ask for support. The response in goodwill was gratifying and more than \$50 in contributions was received.

During the past few months a great

Minnesota students (right) hold outdoor Canterbury Club cabinet meeting. (Below) Chaplain L. W. Wright gives Communion to members. (Below, right) Canterbury volunteers entertain little "polio" patients at the Sheltering Arms, Minneapolis.



Newburg Studio



Little "Polio" Victims

VOLUNTEER AT SHELTERING ARMS HOSPITAL

transition has been taking place at the University. Large numbers of soldiers and sailors have entered for special training, and still more are coming. The various civilian chaplains have been asked to care for the religious needs of these men and women, and they are jointly working out plans, policies and programs with the various commanding officers. This type of situation is quite new to all concerned, but experimental programs are getting

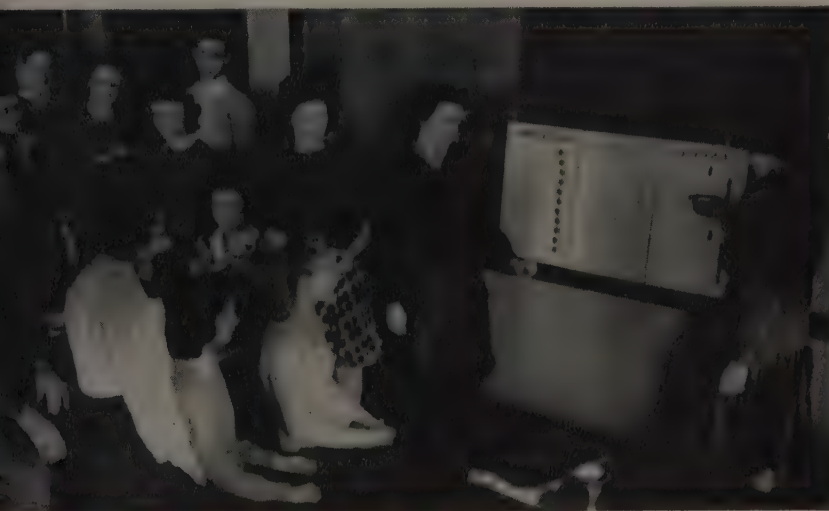
under way. Gradually the servicemen are finding their way to Sunday services at Holy Trinity. This year, since a large number of freshmen enrolled in June the Canterbury Club activities are being carried on during the summer.

The program here is now under the supervision of a Diocesan Commission on College Work for Minnesota University which was appointed by Bishop Keeler last summer. The Commission

has done much to interest Episcopal faculty members in the program and has also taken the lead in forming future plans and policies which may soon be put into force.

For the past year Chaplain Clarke has been assisted by Miss Margaret Hinkle, a graduate of St. Margaret's House in Berkeley, California. This worker is provided by the National Woman's Auxiliary, and her efforts have enabled the work to go forward despite a difficult year.

Trudging along the road on country visitations in his diocese of Eastern Szechuan, China, the province in which Chungking is situated, Bishop Kenneth Bevan amused himself counting how many different beds he had slept in during the year. The total was sixty-four. In spite of difficult travel conditions, he journeyed about his diocese more than 2,000 miles in the half-year when traveling can be done, and covered three-fourths of that distance on foot.



(Left) Canterbury Club canvassers studying an achievement chart. (Below) Canvassers counting new contributions. (Below left) Students hold lakeside worship service.



Fame of Servicemen

RENDEZVOUS AT ST. JOHN'S CATHEDRAL, S



Official Air Force Photos

Dean Charles McAllister (above) greets servicemen after service at the Cathedral of St. John the Evangelist, Spokane, Wash. (Right) A lively corner of the Cathedral Soldier's and Sailor's Club.



THIS isn't the U.S.O. What is it?" says a man from the Air Corps at Fort George Wright in Spokane, Washington. "What kind of a church is this?" asks another, as he enters the Soldier's and Sailor's Club in the crypt of Spokane's Cathedral of St. John the Evangelist. Dozens in the course of the evening will talk to Dean Charles McAllister. A group of men come forward and say to Mrs. Harriet Klein Allen, the hostess, "Can't we be taken upstairs? We would like to be shown through the Cathedral."

A friendly Jewish rabbi complains that a number of his Jewish boys prefer the dances at the Cathedral in the Soldier's and Sailor's Club to the program at the Synagogue on Friday nights. A sailor from Farragut needs a button sewn on. It is taken care of. A Marine from the Naval Air Depot wants to press his blouse. Ironing boards and current are provided, and he goes to work in another room. A soldier from the Seven Mile Camp wants to know if his family can make the Club their headquarters while they

are visiting him to say good-by.

When Bishop Sherrill came to Spokane several months ago on his tour for the Army and Navy Commission, he was impressed by the need for a church center at the Cathedral. The Commission appropriated nearly \$1,200 with which a new stage was built, a cyclorama secured, a motion picture projector and an amplifying system provided. Then came the question of furnishing the Crypt so as to make it homelike and attractive. Cathedral women raised about \$3,500, solicited gifts, provided linoleum for the entire lower level of the Cathedral, bought matched furniture, attractive hangings, and set up four game rooms, a ping pong room, and a room where the men could play billiards. Various local organizations showed their interest with generous gifts. The services of Mrs. Harriet Klein Allen, a trained dietitian and a natural-born hostess, were secured to take charge.

Junior hostesses were trained and carefully selected to come to the three

dances a week, Monday, Wednesday, and Friday nights. Various local groups furnish sandwiches and cake for parties, and no man is ever charged anything for any service rendered. The Crypt, formerly a rather barren, depressing place, suddenly became a most attractive lounge, and those who knew the place before, now say, "Who turned the sunshine on in the Crypt?"

At first the only music was recorded music over the amplifying system, but soon a group of musicians from the nearby Geiger Field Air Base asked if they might organize an orchestra. Their orchestra is now the recognized post orchestra. They volunteered their services for at least one night each week at the Soldier's and Sailor's Club. Then when the great Army Air Depot at Galena began to take form an orchestra was formed there and they, too, volunteer their services for another night each week.

From Geiger Field, the Seven Mile Camp, Felts Field, Spokane Air Depot, Fort George Wright, and Farragut

Club Spreads Abroad

NE, WASH., REMEMBERED ON BATTLEFRONTS



Naval Training Station the men pour in. Between October 1 and June 1 more than 15,000 men and girls were entertained.

Letters come back from all over the world testifying to the homelikeness of the Club. Some men come to dance, some read, some write letters, some simply want to sit and talk, some play games, and some, a little on the hungry side, usually head for the kitchen and make sandwiches for themselves. The Club is the one place in this area where officers and enlisted men may fraternize. Many officers declare they get to know their men better in one night at the Service Club than they do in six weeks on the post.

A Spokane clergyman is present at every party and soldiers and sailors sit down and talk over personal problems, the churches from which they came, and what the future holds for them. Some have asked for instruction for confirmation, and one man has offered himself for Holy Orders.

All the aid given to the soldiers and

sailors is not found below the stairs. In the South Transept Chapel is an altar given as a thank offering for the men from the Cathedral in the armed forces. On Sunday the hostess meets the uniformed men in the Crypt after the service and introduces them to communicants who wish to entertain them. Every man who is present at a service is given a card to send back to his rector or to his family telling them he has been at church.

Among the advantages in the kind of work being done by the Cathedral Soldier's and Sailor's Club are its homelike atmosphere; its few restrictions; its location in a fine residential section which suggests home to these boys in a way a downtown center cannot, and its interested workers who are ready to furnish every need from sewing on new chevrons to prescribing a cure for homesickness.

Hundreds of letters have come back from men now on the world's battlefronts who remember the Club. "I even hear reports in London about the



(Above) Refreshments are served at every party in the Soldier's and Sailor's Club. (Left) Service men and friends say prayers in St. John's Narthex Chapel.

Cathedral Club in Spokane," says a Major in the Air Force. "Can't you ship us a Monday night from the Cathedral?" asks a man somewhere in the Near East. "We have never forgotten the beauty and pleasure we found in the Cathedral in Spokane," write men from the Australian and New Zealand Air Forces.

"If only everyone who has given to the work of the Army and Navy Commission," says Dean McAllister, "could see this one evidence of what is being done to maintain morale and to preserve the blessings of home for these men, they would feel amply repaid."

"North Dakota has lost population to a serious degree," Bishop Douglass H. Atwill writes from Fargo, commenting on the absence of war camps and war industries in his jurisdiction. "From one camp at Fargo, with 500 candidate officers, a good proportion come to the Cathedral where Dean Arthur C. Barnhart is active among them. A camp of RAF flyers is across the Canadian line but near All Saints' Mission, Minot, which has been without a clergyman. The Anglican chaplain from the RAF camp has been providing services for the Minot congregation, which is devoted to him."



Official WAC Photo

Outdoor Communion—An early morning, outdoor religious service was held on the parade grounds at First WAC Training Center, Fort Des Moines, Iowa, during the recent visit of prominent leaders of all faiths to the Fort Des Moines Training Center. Religious leaders declared themselves pleased with the calibre of these Army women.



Left, visitors inspect mess hall—left to right the Rev. A. R. Pepper, First Officer Katharine Stull, Msgr. Michael J. Ready. Above, clergy visit hospital and (below) barracks.



Members of the WACs at Fort Des Moines, Iowa, line the Post Streets to see prominent religious leaders on their recent tour. The clergymen unanimously chose jeeps as sightseeing vehicles. In the front seat of the leading jeep is Dr. J. Quinter Miller, of the Federal Council of the Churches of Christ in America, of New York City; in the rear, the Rev. Carroll C. Roberts, of the International Convention of Disciples of Christ, of Washington, D. C., and Oveta Culp Hobby, WAC Director, Fort Des Moines.



Clerics Praise Women Soldiers

FIND MORALE HIGH ON RECENT TOUR

AMERICA'S pioneer Army women—the Waacs—have won their spurs. President Roosevelt's recent approval of a bill to put the whole corps, down to the last private, in the Army by Sept. 30 is proof of these patriot women's worth.

A few weeks ago, at the invitation of Lieut. General Brehon Somervell and Chief of Chaplains William R. Arnold, several church leaders representing Protestant, Catholic and Jewish groups, visited the Waac training centers at Fort Des Moines, Iowa, and Fort Oglethorpe, Georgia. The purpose of the trip was to give these religious leaders an opportunity to see what educational, cultural, religious and health provisions are being made for the welfare of these selected young American women.

Approximately 12,000 Waacs are stationed at these two centers and the church leaders observed the full range of their daily activities and visited with scores of them as well as with their officers, general staff and chaplains.

Says the Rev. Dr. Almon R. Pepper, who went as Presiding Bishop Tucker's representative:

"Everything we saw at the two training centers suggested very high morale and esprit de corps. From the Army Colonels acting as Commandants of the training centers down to the simplest auxiliary in training, everyone gave a sense of serving an important cause. The daily schedule is extremely busy but it was evident they all believed in what they are doing. Seeing the auxiliaries in groups or as individuals one came away with the impression that they were typical American girls and young women.

"There are six chaplains at each of the training centers who are kept busy with religious services, individual conferences and visitations among the girls in training. These chaplains are an integral part of the whole program. Two additional chaplains are called for



The Rev. Almon R. Pepper visits with First Officer Mary Louise Milligan, WAC Director of the Training Center at Fort Des Moines, Ia.

at each post and it is hoped that these positions may be filled shortly.

"The girls are enthusiastic churchgoers. The report at Oglethorpe is that on occasion military police are necessary in order to direct traffic at some of the Sunday services. Also at this post five per cent of the girls report themselves as Episcopalians or as giving that church as their preference. If this percentage obtains for all of the present members of the WAAC, it would mean that there are 3,150 Church girls among them.

"After our evening service at Fort Des Moines many Church girls came to speak to me and to identify themselves. All wanted to ask me if I knew their particular Bishop or the Rector of their church. I was kept busy saying 'yes', I did know Bishop Dagwell, Bishop Porter, Bishop Ward, Bishop Dandridge, Dean O'Ferrall, Dr. Sargent, etc. These girls are proud of their Church connections.

"In the educational courses offered are opportunities to prepare themselves as chaplains' aides and some of the girls leaving the training centers will be

so assigned at Army posts at home and abroad."

Despite some of the recent rumors which have libelled the morals and character of these women in uniform, the Church leaders had nothing but praise for them. A joint statement released after their tour declared:

"The calibre of the women in the service is impressive. This is apparent in the genuineness of their enthusiasm, their loyalty and devotion to their country, and their high resolve to endure whatever sacrifices may be required in contributing their share to the total war effort.

"We found careful provision for their housing, health, and recreation. Their program of training includes educational, professional, cultural, and religious pursuits. Particularly noteworthy is the intelligence and care being given to nurture of their spiritual life. This is provided through the Chaplaincy and through contact with civilian Church life.

"There is ample evidence that this experience will strengthen their womanly character. The balanced program makes them better trained individuals, more ready to do their duty for the duration. However, we find them eagerly looking forward to the time when they may take up again those time-honored joys which surround home life and children, which still stand as women's historic contribution to the society of which they are a part.

"We bear grateful testimony to the sense of vision and spiritual aspiration with which they go about their daily tasks. We wish to commend the officers and the Chaplains for the high idealism and the moral and religious sanctions which permeate their entire program of basic training."

The four freedoms will become real only if the people of the world forge them into actuality.—Wendell L. Willkie in One World, Simon & Schuster.

Boys Build New Lives at Berkshire

MALADJUSTED YOUTHS LEARN TRADES AND FARMING AT CANAAN

TWENTY-FIVE years ago, a blue-eyed boy of six months was left on the doorstep of a foundling home. At the age of three he was transferred to an orphanage and then seven years later he was placed on a farm. But he ran away because he was lonely and unhappy.

Little John was declared a problem because he seemed taciturn and moody, restless and maladjusted. How could any one know what was gnawing at his heart? He himself could not have put it into words, but deep down within him was the feeling that he belonged to no one. Even if he had been an orphan, that wouldn't have been so bad, for you can't help it if your parents die; but when they desert you—that's different.

John was thirteen now, and it was time to think of his future, for it was obvious that he would have to take care of himself as soon as possible. He had outgrown the orphanages and besides, they could not give him the vocational training he needed, nor the individual attention which his ingrowing personality required. What should be done with him?

A certain bleak November day in

1926 will always be a red-letter day in John's life. It was then that a new world opened up to him, for the Berkshire Industrial Farm in Canaan, N.Y., a school for maladjusted boys, took him to its heart. The next three years were the happiest he had ever known. His housemother was sympathetic and understanding. Soon John began to be cooperative. He entered into activities with enthusiasm, became adept in all the school sports and was one of the first to pass the life-saving test, later teaching the new boys to swim and dive.

A year after John came to the Farm he began his trade course, which was carpentry. When he finished the two-year vocational course, he was thoroughly equipped to take care of himself and a job was found for him which he held for five years. His employer thought so highly of the lad that he took him into his own home to live.

Even before he left the Farm, it was John's ambition to join the N. Y. State Police force some day. He worked and studied hard, and in July 1943, he became one of the youngest State Troopers on the force. Today this broad-shouldered six-footer is wearing an

other uniform—that of a sailor in the U. S. Navy. "All my success," he says, "I owe to the faith, interest and help of my alma mater—Berkshire Farm."

Hundreds of other boys have found similar understanding and guidance at this school. More than 2,000 of them have carried away a happy picture of the old farm. In their mind's eye they see in later years, the lofty mountains looking down upon the lake, forest and meadow, the group of quaint old houses, the boys playing about, or busily engaged in farm or garden work, taking care of the horses, cows and chickens, or quietly marching to school or chapel. The school's history is the story of lives transfigured, and of vagrant boys turned from their wild ways into good, industrious and Christian young men.

In 1885, Mr. and Mrs. Frederick Gordon Burnham of Morristown, New Jersey, purchased an abandoned Shaker settlement on the shores of Lake Queneby in the heart of the Berkshire Hills. One year later it was incorporated under the New York State laws as an industrial home school for neglected and homeless boys, thus be-

The school program is adapted to individual needs. Boys under fourteen attend academic school all day. Some of the older boys go to Lebanon High School four miles away. The others attend the vocational school at the Farm.

A cozy friendly atmosphere for boys from broken homes is the keynote of life at Berkshire Farm School. After an evening of study or games the boys enjoy listening to the radio before bedtime which comes at nine o'clock.



Farm School

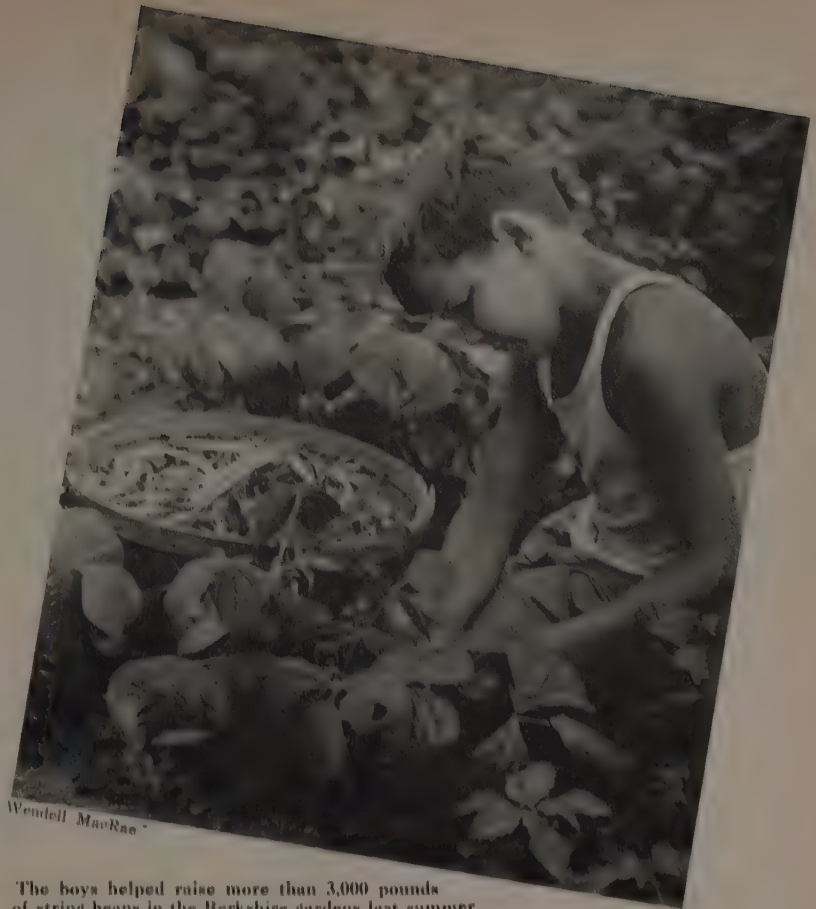
NEW YORK. INSTITUTION

coming one of the first schools attempting to reclaim boys before they got into a reformatory.

Working to make upright, self-supporting citizens out of boys who are in danger of drifting into failure, delinquency or crime, Berkshire Farm receives boys at twelve, thirteen or fourteen years of age through private surrender from parents, guardians or welfare agencies from any state, or by commitment through the Children's Courts of New York State. Boys are surrendered for a four-year period, but the actual length of their stay depends entirely upon individual progress, adjustment and home conditions.

When the newcomer arrives at Berkshire Farm he is observed by a psychologist and a trained nurse. His mental reactions are studied in order to determine his mental and moral traits, disposition and character, as a basis for deciding the individual training which he should receive. Next the boy is transferred to a home-like cottage, where he is under the friendly, affectionate care of a housemother. Thirty boys, living and working together under one roof, develop co-operation and real sportsmanship.

Future sailors make their own boat in the school workshop. Boys who elect to study the building trades help to construct and maintain the farm buildings. A two-year course in trades is provided by the school.



Wendell MacRae

The boys helped raise more than 3,000 pounds of string beans in the Berkshire gardens last summer.

Each cottage has its own radio, victrola and piano. Winter evenings are spent indoors, playing games of all kinds, while summer evenings are spent out of doors. The boys have a scout troop of their own, a band, a choral society and hobby clubs.

Boys learning scientific farming, plant and harvest crops, feed and milk the cattle, operate the dairy, cut and store ice, all under the direction of an experienced farmer and graduate teacher. In all the trades, theory and prac-

(Continued on page 32)

Berkshire Industrial Farm is located in the heart of the Berkshires at Canaan, New York, 139 miles from New York City. It now comprises 1,100 acres of farm land, woods and fields, as well as several buildings and live stock.

Edward Rudy photos





U. S. Army Signal Corps

Chaplain Crawford W. Brown greets soldiers as they leave at the conclusion of his church service at the Twenty-first Regiment Chapel, Camp Joseph T. Robinson, Arkansas.



Press Assoc.

President Roosevelt, after non-sectarian services last Palm Sunday at Camp Joseph T. Robinson in Arkansas, tells Chaplain Crawford W. Brown, outside the post church, "I've never heard anything in my life as wonderful as those boys singing Onward Christian Soldiers." Services were attended by 3,400 soldiers. Camp Robinson was one of the many Army posts visited by the President during an inspection tour of war centers and Army and Navy stations.

If you were to ride along a dusty road in Arkansas on one of these summer days and passed a long column of weary and footsore young recruits out on their first overnight march, you'd doubtless see a tall, slim officer with close cropped white hair hiking right along with them. That would be Chaplain Crawford Brown, formerly rector of the Church of the Redeemer in Elgin, Ill., but now serving with the soldiers of the Twenty-first Regiment at Camp Joseph T. Robinson.

A day with this chaplain may include everything from a hike to a session in the classroom where he becomes a student along with the soldiers. When scores of hungry recruits come pouring into the mess hall Chaplain Brown is there, too, visiting with some of them. Above all, he says, he wants to enter as much as possible into the life being led by these boys so as to have a better understanding of their problems and needs.

One cannot expect soldiers always to be in good health, and there are usually several men ill in the camp hospital. Here is where Chaplain Brown carries on another important phase of his work. A list of those who are ill is furnished to him and after he has checked it and discovered the men from his regiment, he selects some

good reading material and makes a personal call on each one. These young soldiers look forward to his visits, because alone with the good books he brings them words of encouragement and cheer.

But though the chaplain spends a great deal of time with the men in their various activities he also has regular office hours from six to eight o'clock every Tuesday, Thursday and Saturday evenings. At these times he talks with any soldiers who may come to him for advice or to discuss personal or religious matters.

"One of the things most in the minds of the men these days," says Chaplain Brown, "is marriage. Many of the soldiers realize that their future may depend to a large degree upon their choice and they are eager to talk the whole matter over with someone who is sympathetic and who they feel is qualified to give sound counsel."

One soldier may come on one of

these evenings for financial help, another states his father has died, another desires his wife to come for a visit—there are problems of all types, but Chaplain Brown usually can find a satisfactory solution.

Reading is another important item in a soldier's life. What shall he read? The shaping of his thoughts will be determined to a large degree by what he reads. The chaplain solves this problem by obtaining good literature and placing it at the disposal of the men. One of the most popular books, he reports, is "The Prayer Book for Soldiers and Sailors."

To be of greater help to the men, Chaplain Brown also discusses with the commanding officer of each company some of the problems which may arise. These contacts help to draw the attention of the officers to individuals who need assistance and they aid in solving many problems.

Scores of letters from wives, moth-

Army Chaplain Help

CRAWFORD BROWN LEARNS TO KNOW



Visiting sick soldiers in the Post hospital is one of Chaplain Brown's many important duties. Here he is shown talking with Pvt. Arthur Hushen and giving him a book.



Pvt. Charles E. Pratt, Camp Joseph T. Robinson, Arkansas, is presented an Episcopal Church War Cross by Chaplain Crawford W. Brown.

Solve Soldiers' Problems

EN BY SHARING SAME MILITARY CHORES

ers, fathers, sisters, brothers and sweet-hearts concerning the welfare of their loved ones in the service come to the chaplain's office every week. These letters are read carefully, the soldier mentioned is looked up personally by the chaplain, and a word of encouragement and information sent to those concerned.

In providing for the soldiers' spiritual life, religious services are conducted Thursday evening at 6:30, Sunday morning at 9:30 and Sunday evening at 6:45. There is also a service of Holy Communion at 8:00 each Sunday morning. All these services are well attended by the soldiers, especially by the eighteen-, nineteen- and twenty-year-old trainees who seem to be more interested than the older men. These younger soldiers are always ready to do anything which will help carry on the chaplain's program.

Some time ago Chaplain Brown organized a splendid choir. Each Tues-

day night the choir prepares special music for the coming Sunday and, in addition to the regular services, fills engagements in other localities.

There are always opportunities to give special programs in nearby chapels and churches and these invitations are gladly accepted by Chaplain Brown to help the soldiers make contacts with persons off the post. A special program of this type was prepared and given recently in Christ Church, in Little Rock. The program was given by soldiers of the Twenty-first Regiment Chapel, with Chaplain Brown preaching.

Perhaps the most thrilling service given at Camp Robinson was the one prepared for President Roosevelt when he visited there during his inspection tour of Army Camps a few months ago. Chaplain Brown arranged all the details and officiated.

The work of Chaplain Brown, like that of the Church's other chaplains in

uniform, is of unknown value to thousands of men who might have lost their way in life had not they talked over their problems with "the man who understands."

Good Friday Offering Larger

Despite the many wartime demands from all fields the Good Friday Offering for the first six months of 1943 is \$3,391.79 greater than for the same period last year. The six-months' total as of June 30, 1943 was \$29,845.87.

THE INSISTENT GOD

NOT one of us has been left alone by God. Not one of us has been allowed to live a purely human life with complete peace of mind. Try as we may, we never quite succeed in shutting God out. We can live in forgetfulness of Him, but not with peace of mind. We can live without His blessing, but not without His judgment. However much we try to keep to ourselves, yet He will not leave us to ourselves. His is a love that has claimed us from the beginning, and that to the end refuses to let us go. Even when we deny Him both with our lips and with our minds, he still retains His gracious hold upon us, dwelling within us as it were incognito and continuing to do His work in and for our souls.

—John Baillie—

"Gospel Wagon"

CARRIES SEWANEE DIVINITY

folk. It is in the midst of a strictly rural setting.

For more than half a century students from the school have been serving the missions in this section, learning at first hand what the problems of farm folks are and how to do rural work successfully. Two and a half years ago a new step was taken. The Bishop Coadjutor of Tennessee, aided by the Vice Chancellor of the University, secured an experienced and successful rural priest, the Rev. Edmund Dargan Butt, to take charge of the valley churches at Winchester, Cowan, Alto and Roark's Cove, and to direct the student working in them. Later in the same year Otey Memorial Parish in Sewanee got a new rector, the Rev. Alfonso Constantine Adamz, a man widely known for his Church work in mountain communities and for his leadership in Boy Scout activities. Mr. Adamz took charge of the students serving on the mountain, in the parish church at Sewanee, in its rural mission

Typical of the mountain people among whom Sewanee theological students work is this man (left) shown here drying tobacco. (Below) The students' work includes recreational activities, soft ball and other games.

NEARLY every Sunday down in the Cumberland Mountains of Tennessee an automobile filled with students can be seen traveling over the winding roads and through the broad valleys near old Sewanee. This is the "Gospel Wagon," a car belonging to the University of the South, which carries the university's divinity students to the rural churches in the near-by region where they assist with Church services. Thus do they get training in town and country work.

Sewanee is ideally situated for such training. On top of the Cumberland Mountains, a broad plateau, with a population of native farmers and miners, it overlooks valleys filled with beautiful farms and sturdy country



Roams Over Mountains

STUDENTS TO TENNESSEE RURAL AREAS

at Midway and in its mission for colored people in Sewanee. Under these two leaders the men are learning how to work in town, village and countryside and with only a few exceptions all the students of the school are assigned to one of these fields for training during their first two years at Sewanee.

The experience that the students have is varied. At Alto and Roark's Cove they lead the Church school, teach classes, act as organists and assist in singing in the choir. During the Church services they take part as lay-readers, and, in the absence of the priest, when licensed to do so, preach.

Since the people in these sections live some distance from the churches, a school bus financed by the people themselves through a Lord's Acre project, is operated to take them to and from church. One afternoon a week the students go visiting and do recreational work with the children. The visiting includes friendly calls, inviting people to church, and reporting

to the priests those who need his ministrations.

At Alto, one of the students, with former training in cabinet work, made and installed a beautiful altar rail, another made kneeling benches, while at Roark's Cove one of the students helped the priest and warden of the mission make a sand table and other equipment for the Church school. And when the mission committees of these churches meet, the students are allowed to sit in on the meetings, so that they can learn how to carry on the business of a rural mission.

At Otey Parish in Sewanee, and at Winchester and Cowan, the program is more along the lines of a town or city church. In addition to the usual activities connected with the Church services and Church school, there are also young people's work, visiting, and choir work. At Otey Parish two Boy Scout Troops have been organized, one for the white and the other for the colored boys of Sewanee. Some of the



Dean Fleming James (right) and Bishop Dandridge (left) enjoy a chat.

students act as assistant to Father Agamz in this work while others serve in St. Mark's Colored Mission, at Sewanee.

Although the students render different forms of service in their mission work, care is taken that these activities do not interfere with their studies. Their service gives them fine training, but most gratifying of all is the feeling that the Church is now taking hold of the task of preparing men for this important field of service.

To many of these cabin homes of the Cumberland mountain people go young Sewanee theological students. They try to interest the people in the work of the mountain missions.

Gendreau

A Sewanee divinity student worker arrives at St. Agnes Church, Cowan, Tennessee, in the "Gospel Wagon," ready to help with the Sunday service.



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A Time for Greatness

The idea that our great culture is a by-product of economic progress is a heresy that helped bring Nazism into our world. Implicit in this heresy is the thought that anything which may be wrong with society can be cured by still further economic progress. If a man's soul is sick, raise his income and let him add another bathroom to his cottage.

Moral disintegration cannot be repaired by purely physical means. There must come a change in hearts and habits of men. We are called on to perform prodigies in the field of works. And the works will not be accomplished unless we first renew our faith. A social order without moral purpose fails to sustain life.

We have seen that when faith in material progress as an end in itself began to die the crisis in modern history was upon us. Had we reinterpreted the great tradition of the free Western world, we might have filled the spiritual vacuum with something noble. We did not do so and the vacuum was filled with something malign—Nazism.

A Time for Greatness by Herbert Agar
(Little, Brown and Company, Boston. \$2.50)

Army officers in charge of the New Mexico internment camp for Japanese, near Las Cruces, welcomed Bishop James N. Stoney on a recent visit and gave him every facility for services among the dozen Churchmen interned there. The Bishop confirmed three and met a probable four more to be confirmed later. One of the internees who hopes to enter the ministry was appointed catechist, to look after the Church group. The vicar from St. Andrew's, Las Cruces, the Rev. George Wood, also ministers to them.

Recent word from Cape Mount, Liberia, indicates that the Rev. Dr. Wallace I. Wolvertson has been on duty there as army chap-

lain. He was formerly a Methodist minister and became one of Bishop Harry Beal's candidates while on a two-year tour of chaplain's duty in the Canal Zone. The Rev. Packard Okie, recent recruit on the Liberia staff, says "Life is exciting, with an occasional added thrill such as riding in a jeep."

Children of a London parish known as All Hallows, Gospel Oak, undertook some time ago to build or aid in building seven churches overseas and have recently completed the sixth. Two are in East Africa; the others are one each in Canada, Melanesia, Korea and India, with one to come, in China.

Bishop John L. Jackson, Episcopal bishop of Louisiana, looks over the 8th Armored division driving range before his ride in a General Sherman tank. In the other driver's seat, at right, is Chaplain Frederic Witmer, Episcopal chaplain of the division at North Camp Polk, La., and in the turret is Otis J. Chamberlain, treasurer of the diocese of Louisiana. (8th Arm'd Div. Photo.)



STANDARD'S TRUE-TO-THE-BIBLE SUNDAY SCHOOL LESSONS

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Many summer conference centers, like this one in the South, are having an unusually active season in those places where regular transportation is available. Several, located in more isolated spots, have had to cancel this year's program.

Help Chinese Clergy

The famous T. V. Soong, China's minister of foreign affairs, and a number of his fellow graduates of St. John's University, Shanghai, have taken the lead in organizing a clergy maintenance fund in order to enable the clergy in free China to remain in Church work. They would otherwise have to enter secular occupations, as some of them have already done, if they are to support their families at the present abnormally high cost of living. Opportunities for pastoral work are great enough to occupy all their time.

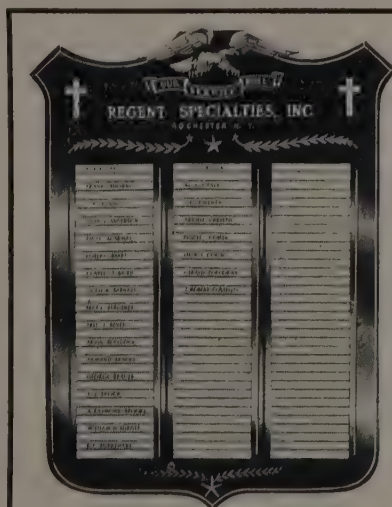
A considerable number of St. John's graduates are living in Chungking and attending Grace Church there; a man from the class of 1905 and one from 1921 are present regularly. Most of the clergy needing assistance, including Bishops T. K. Shen and Y. Y. Tsu, are also graduates of St. John's. Living conditions are all but impossible for the clergy and other salaried workers, whose salaries, even when increased, have not kept pace with the soaring costs. Mr. Maurice Votaw, formerly teaching at St. John's, now in government work at Chungking, is a secretary of the new fund. The Chinese vice-minister of finance, O. K. Yui, also a St. John's graduate, is chairman.

In Wyoming the Episcopal Church has made a definite effort to keep our people free of arrogance, race prejudice, and selfishness; to help keep this part of the country true to our national aims of liberty and justice and brotherhood; . . . to be vigilant against the appearance of any spirit of hatred; and to maintain our churches, our institutions, our activities and our ministry, unimpaired.—Winfred H. Ziegler, Bishop of Wyoming.

FORTH—August, 1943

The first Church news from Singapore, since its occupation, has been received in England, a broadcast message from Bishop John L. Wilson that he and a chaplain are "carrying on work" at the cathedral. It may be remembered that Bishop Wilson's consecration took place in Hongkong, in July, 1941, Bishop Norman Binsted of the Philippines going over to officiate with the English bishops.

We Were Wrong: In an article in the July issue of FORTH on the excellent work of St. John's Parish in Sharon, Pa., reference was made incorrectly to the Rev. Harold J. Weaver as the rector of St. John's. The Rev. S. C. V. Bowman has been rector since last May.



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Course IX How God Prepared for the Coming of Jesus (ages 14-17) will be published September, 1944.

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FORTH'S Friends Increase

For the third and second years respectively the vestries of St. John's Church, Memphis, Tenn., and St. John's, Ithaca, N. Y., are 100 percent subscribers to FORTH, while the vestries of St. Paul's, Willimantic, Conn.; Grace Gainesville, Ga.; Trinity, Everett, Wash.; St. Mark's, Richmond, Va.; and three Michigan churches: Holy Trinity, Iron Mountain; Zion, Wilson; and St. Mary's, Ralph, are also in the 100 percent vestry column. The last three are also 100 percent parishes, as are: St. John's, Erie, Pa.; St. Peter's, Waterford, Pa.; Stras Memorial, Tazewell, Va.; Grace, Chanute, Kan.; and three more Michigan churches: St. Mark's, Crystal Falls; St. John's, Iron River; and St. David's, Sidnaw.

Other parishes which have sent in group subscription orders or renewals recently include: Christ, Springfield, Ill.; Grace, White Plains, N.Y.; St. Clement's, Hawthorne, N.J.; St. Paul's, Norwalk, Ohio; St. James' Mission, Grafton, N.D.; Christ, W. Englewood, N.J.; St. Stephen's, Oxford, N.C.; St. Paul's, Key West, Fla.; St. Paul's, Bridgeport, Conn.; St. Paul's, St. Clair, Mich.; St. Andrew's, Tampa, Fla.; Christ, Richmond, Va.; St. John's, Youngstown, Ohio; Holy Communion, Tacoma, Wash.; St. Paul's, Marinette, Wisc.; St. John's, Youngstown, Ohio; St. Paul's, Kankakee, Ill.; St. Michael's and All Angels, Portland, Oregon; St. Peter's, Cheshire, Conn.; Christ, Red Wing, Minn.; Christ, Alexandria, Va.; All Saints', Brecksville, Cleveland, Ohio; St. Peter's, Columbia, Tenn.; Gethsemane Cathedral, Fargo, N.D.; Christ Church Cathedral, Eau Claire, Wisc.; Christ, Red Wing, Minn.; St. Paul's, Kingsport, Tenn.; Trinity, Columbia, S.C.; St. Andrew's, So. Orange, N.J.; St. John's, Massena, N.Y.; St. Thomas', Richmond, Va.; St. Peter's Church School, Phoenixville, Pa.; St. John's, York, Pa.; St. Paul's, Petersburg, Va.; Old Trinity, Troy, Ohio; Christ, Hudson, N.Y.; St. Paul's, Winston-Salem, N.C.; St. Mary's, Baltimore, Md.; St. Alban's, Harlingen, Texas; Christ, Towanda, Pa.; Jr. Brotherhood of Christ Church Cathedral, Louisville, Ky.; Grace, Elmira, N.Y.; St. John's, Dubuque, Iowa; St. Stephen's, Richmond, Va.; St. Luke's, Long Beach, Calif.; Grace, Allentown, Pa.; St. Paul's, Council Bluffs, Iowa; Epiphany, Richmond, Va.; St. James' Memorial, Greenville, S.C.; Immanuel, Racine, Wisc.

Also St. Stephen's, Terre Haute, Ind.; St. James', Lancaster, Pa.; Christ, Las Vegas, Nev.; Incarnation, Dallas, Texas; St. Christopher's, Boulder City, Nev.; St. Andrew's, Duluth, Minn.; Christ, St. Joseph, Mo.; St. Paul's, Chattanooga, Tenn.; St. Martin's, Chicago, Ill.; St. Andrew's, Jackson, Miss.; St. Helena's, Boerne, Texas; St. John's, Cuyahoga Falls, Ohio; St. Athanasius', Los

No Race Riots Here

A report on race relations of the most encouraging nature came out of Detroit at the same time as the disaster and tragedy of the recent riots.

Highland Park is a two-and-a-half-mile-square city within a city, entirely surrounded by Detroit. Not one untoward incident occurred here during the entire period of the rioting, a fact due in large measure, it is felt, to the preventive and constructive work of an inter-racial commission which has been functioning ever since its appointment by the Highland Park mayor some months ago with the definite purpose of foreseeing and forestalling just such a condition as developed elsewhere.

The commission has representatives of every known racial group in the community, and has put in a long period of study and planning to make the racial groups intelligent and tolerant of each other.

The Rev. G. Paul Musselman, rector of St. Alban's Church, Highland Park, chairman of the commission, reports that during the riots invaluable work was done by the members whose job it has been to keep peace in the schools. Another extremely useful service was done by thirty well trained members of the U A W - C I O, who went about wearing their distinguishing caps and deliberately spiking rumors and cooling off hot-heads.

Angeles, Calif.; St. Andrew's, Jackson, Miss.; St. Mary's-by-the-Sea, Pacific Grove, Calif.; Grace Memorial, Portland, Ore.; St. Stephen's, Rochester, N.Y.; Holy Trinity, Southbridge, Mass.; Ascension, Amherst, Va.; Trinity, Williamsport, Pa.; Epiphany, Independence, Kan.; St. Luke's, Plattsmouth, Neb.; St. John's, Cedar Rapids, Iowa; St. Cyprian's, Detroit, Mich.; St. Stephen's, Jersey City, N.J.; Christ, South Amboy, N.J.; St. Paul's, Batesville, Ark.; St. Luke's, Wamego, Kan.; St. Luke's, Montclair, N.J.; St. Paul's, Grand Forks, N.D.; St. John's, Union City, N.J.; Christ Church School, Dallas, Texas; St. Mark's, Cheyenne, Wyo.; Epiphany, Ventnor, N.J.; St. Paul's, Chattanooga, Tenn.; All Saints', Mobile, Ala.; Christ, Waterloo, Iowa; Christ, Roanoke, Va.; St. James', Knoxville, Tenn.; St. Mark's, Richmond, Va.; Grace, Astoria, Ore.; St. Luke's, Beacon, N.Y.; St. Paul's, Manhattan, Kan.; St. James', Fordham, New York, N.Y.; St. Andrew's, Jackson, Miss.; Trinity, Ware, Mass.; St. John's, Sharon, Pa.; St. Anne's, Annapolis, Md.; St. John's, Fort Worth, Texas; St. Luke's, Blackstone, Va.; and St. Andrew's, Dayton, Ohio.



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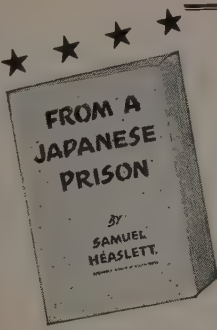
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Berkshire Farm School

(Continued from page 23.)

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From *Jesus to Paul*, by Joseph Klausner. pp. 624, New York, Macmillan. \$3.50. The author is an orthodox Jewish scholar of the first rank, being Professor of Modern Hebrew Language and Literature in the Hebrew University in Jerusalem. In 1925 Dr. Klausner published his remarkable "Jesus of Nazareth." He has now followed up that book by the present volume. Both books were written in Hebrew and have been translated by Christian scholars. It is of very great value to Christians to discover how the origins of our religion appear to a scholarly, fair-minded Jew.

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A little Brazilian country town called Santa Maria has contributed more than most places to the history of the Brazilian Episcopal Church. Ten hours by train inland from Porto Alegre, Santa Maria is the birthplace of the assistant Brazilian bishop, Athalicio Pithan. Fourteen of the other clergy were born there or have been in charge of the church. One of the best-known, Charles Sergel, began his ministry in 1906 in Santa Maria and built the church.

• • •

Plastic, perhaps? Something new in a pastoral staff will be in the possession of Weston H. Stewart, former archdeacon in Palestine, when he becomes bishop in Jerusalem. So much of his travel as bishop, in Palestine, Syria, Transjordan and Iraq, must be by air that friends are giving him an "air weight" staff—but the British reporter needs to say what material will be used for it.

• • •

The name of Frank C. Laubach, and the idea that he is having an exciting time around the world, teaching illiterates to read, have been vaguely familiar to many people but just what it is all about, few of them could say. His new book, called *The Silent Billion Speak* (Friendship Press, New York, 195 pages, 60 cents and \$1), tells the astonishing story.

• • •

FORTH QUIZ

Answers to questions on page 3.

1. "God's Gift and Our Task" Page 10.
2. The Rev. Almon R. Pepper Page 20.
3. Visiting "polio" patients at Sheltering Arms in Minneapolis Page 16.
4. St. John's, Shanghai, and Hua Chung, Hsichow Page 6.
5. Those of the Cumberland Mountains in Tennessee Page 26.
6. Maladjusted boys Page 22.
7. A swamp Page 14.

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Victory of the Spirit

A MEDITATION ON PRAYER FOR THOSE IN THE ARMED FORCES
 by GRACE CARPENTER

Victory of the spirit involves surrender; it is the final victory of life, and God alone can make it possible for man.

To gain it we must give ourselves without reserve to Him.

All anguished prayer for safe return, without the giving that puts them without reserve into the loving care of God, will hold them bound.

We must give them, now, to Him.

We must lift them to His presence, hold them there, accepting for them now, their future good which lies in God. Be it unto them according to His will.

Upheld by this commitment, they can go on, unhindered by our weakness, strong in the care of God; the tender care that brings them safe home to earthly love, or, safer still, draws them to Himself in that surrender which is the final victory.

Victory of the spirit, that opens the door of heaven and brings them home to God.

In a prison camp overseas, the British chaplain in addition to his more usual duties is holding a class for eight or nine British officers who intend to offer themselves for ordination to the ministry as soon as they regain their freedom. The English Church's Society for Promoting Christian Knowledge is providing literature to help in their preparation.

Even in the United States not many dioceses have had a family with three successive generations in the ministry. The Rev. Milton Ling, who has been looking after the congregation of refugees at St. Andrew's Church, Wuchang, diocese of Hankow, was ordained in 1924. His father was ordained late in the 1880's and his grandfather was made deacon a few years earlier. The three generations were in charge, one after the other, of St. John's Church, Hankow. The grandson in a 16-years' ministry, brought it to self-support. A brother, Edward Ling, has also been in the ministry for more than twenty years.

Through the efforts of the young people at St. Paul's Church, Bolondron, Cuba, that community is now securing its first public library. Under the direction of the Rev. V. A. Tuzzio, rector, and with the coöperation of interested donors, including the president of Cuba, the provincial governor and the manager of a big sugar plantation, some 200 books have been obtained. "In order to initiate and encourage in others the habit of reading," books were taken from house to house. The library is now installed on the upper floor of the church.

One never knows what immediate practical results may come from a mission study class. Evening branches of the Long Island diocesan Woman's Auxiliary have been studying Latin America and, in order to give some concrete expression to their increased interests, they have provided a much needed baby incubator for St. Luke's Hospital, Ponce, Puerto Rico.

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The Spiritual Antecedents of the Evangelicals
. by Charles Wesley Lowry, Jr.

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. by Stanley Brown Serman

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Letters: (1) From Francis L. Palmer; (2) From Richard G. Salomon.

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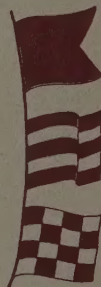
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Are you in distress? Sick? Anxious? Afraid? In any kind of trouble? God's Signal is flying: "Courage! Trust Me. I will never leave you nor forsake you."



Pain is a mystery. Often pain is our enemy. It drains away our resistance. It strikes us down to become victims of other evils. Very well then, fight pain as your enemy. Your doctor fights for you as he guards you against more pain. Your nurse fights for you as she smooths your bed and gives you some of her courage along with the ice bag. Christ fights for you. He knows what pain is. You shan't have more than you can bear.

But pain is also our friend. It is a red signal of danger ahead. We escape death a thousand times because God has given us pain. Pain alone can show us that grand side of life of which ease knows nothing. Pain is the furnace and the hammering that makes us tough and resilient as coiled springs, patient, brave, mindful of others. Pain can lead us to God.

An enemy? Fight him! A friend? Use him!

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